

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

VOL. 20 NO. 42.

MERIDIAN, MISSISSIPPI, THURSDAY, OCTOBER 29, 1896.

\$1.50 PER ANNUM.

BAPTIST RECORD

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Published every Thursday by THE BAPTIST RECORD COMPANY. Subscription price, \$1.50 per annum.

Money should be sent by express, check on Meridian, New Orleans or New York. Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices free; lengthy ones not inserted at all.

Obituaries containing (100) words inserted free; all over that number to be charged for at the rate of one (1) cent per word.

Rejected manuscript is not reserved. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.

Advertising rates, 50 cents per inch.

EDITORIAL

On First, Fourth & Fifth Pages.

NOTES AND COMMENTS

A NOTE from Blue Mountain, says: On October 22, we had matriculated 154 boarding and 40 local pupils in the college. This lacks only nine of being up to the whole number last year. They are expecting a large increase still, and why should they not have it, with one of the very best schools in the land?

BRO. J. L. Sproles' correspondents will address him here. Huntsville, Ala., in.

important church as the successor of Bro. Oscar Haywood, who succeeds him at West Point. THE RECORD will follow him into his new field, as will also our best wishes for the largest measure of success and prosperity.

WE acknowledge the receipt of a beautiful souvenir of the new printing house of the American Baptist Publication Society. The building has been completed, stocked and opened for use, and is one of the most attractive and utilitarian buildings in the Quaker City. The sketch of the Society, contained in the document, makes very interesting reading, and the nine pictures representing the present and past honored officials, are fine specimens of the engraver's art. Noble work. Long may the society live to bless the world.

We note a very pleasant call by Bro. J. R. Hodges, of Stonewall. He reports well of the work in that active little manufacturing city. The new pastor's home is in a tenable condition already, sheltering the Hodges, with a room and place at the table for the pilgrim brother, and church matters well forward along all lines. But we regret to say, that our brother has indicated his purpose to the

Bro. J. R. Hodges is a progressive Baptist preacher and of marked power within its domain. Of ability, and we trust it will not belong until his excellent talent will be employed by some good

A NEW TESTAMENT CHURCH.

The meaning of the *ecclesia*, the Greek word rendered church, must be considered in any attempt to arrive at a correct idea of a New Testament church. This word (*ecclesia*) was one in constant use among the Greeks and came into Biblical use when the Old Testament scriptures were translated from the original Hebrew into the Greek language, which translation is known and classed by us as the Septuagint Version. When the New Testament was written, it came into constant use, expressing the idea which we now try to express by the use of the English word *church*.

1. The word literally, etymologically considered, means "called out." A Greek *ecclesia* was an assembly of free persons called out by legitimate authority from a larger mass of people, summoned for the transaction of public business, equal in membership, privileges and authority or rights, sovereign and supreme in its own domain. The inhabitants of a city and the members of the *ecclesia* were by no means the same. Membership in the *ecclesia* was sometimes based upon birth, sometimes on property, sometimes on residence. The *ecclesia*, though under different regulations in different places, was an essential institution in Greek polity, and probably existed in every city. Hence came the idea of being "called out." But as

free citizens, those eligible to membership in the *ecclesia*, was that of an authoritative assembly, the word finally came to mean an assembly. Most of the force of the idea of "called out" was lifted off of the word and the idea of an orderly, and duly organized body, took precedence in the current meaning of the word.

2. The *ecclesia* was an organized body, therefore, designed as the instrument through which the will of the sovereign people expressed itself. Before this assembly, all matters pertaining to the general welfare of the people were brought and disposed of. There was no question which this assembly could not consider and dispose of at any time, if it saw fit to assert its full measure of authority. Prof. Whiton, PH. D.: "The assembly (*ecclesia*) embraced all the qualified freemen of Attica. A man could be qualified at the age of twenty. * * * All matters of public and national interest, foreign or domestic, might become subjects for discussion. Privilege of speech was not confined to any class or age. The sense of the meeting was expressed by show of hands (*cheirontonia*) or by ballot (*psaphas*.)

Such was the *ecclesia* or assembly among the Greeks. An organized body of the free citizens, in which all the power was with all the rest, and

assemblies of the sovereign authority of the people. Under this head, we may class war, peace, the conclusion of alliances, arrangements respecting every description of war-like material, expenditures of the public revenues, settlement of taxes, etc., introduction of new forms of worship and festivals, with other matters pertaining to religion, and adjudication of the highest public rewards." The word used to designate such an assembly was the word which inspiration has employed to express the idea of the church in the New Testament. But before passing on to consider its New Testament use, we may inquire into its use in the Greek Translation of the Old Testament.

The word *ecclesia* is used in the Greek version of the Old Testament seventy-four times. It appears always as the translation of a Hebrew word (Kahal) which means in one form, (Hiphil) to call together. It is used to express the idea of a called assembly; one convened for a definite purpose, or "the community of Israel collectively regarded as a congregation." The word as used in the Old Testament seems to be employed, therefore to render a word which designates the congregation of the Lord, whether assembled in one body or place, or the whole of God's Israel as qualified to take part in his service and manifest his presence excluding the uncircumcised and the unclean. The idea of sepa-

use of the word even in the Old Testament, as well as the idea of union in privilege, obligation and purpose. When we pass over to the New Testament, we find it comparatively easy to arrive at a definition of the word.

ECCLESIA IN THE NEW TESTAMENT.

It is generally agreed among scholars that this word has two well defined uses in the Greek Testament. (1.) It is used to designate all those who are saved by God's grace in all ages, the spiritual Israel. This is the church of Christ "in its largest signification, the whole company of regenerate persons in all times and ages in heaven and on earth." By many it is believed that Matthew 16:18 has reference to this invisible or universal church, inasmuch as divinity supernaturally revealed, personally experienced and confessed, is the foundation upon which Jesus Christ said he would build his *ecclesia*. We do not believe it necessary, however, to assign this meaning to the word *ecclesia* (church) in order to arrive at a correct meaning of the passage. Eph. 1:22-23, 3:10, 5:24-25; Col. 1:18; Heb. 12:23, all manifestly refer to the invisible church and in such passages, the term church is synonymous with the word kingdom of God, or kingdom of heaven. This larger meaning is not denied by all.

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Testament, the spiritual Israel, never actually assembled, is sometimes conceived of as an ideal congregation or assembly; and in this, is denoted by the

word *ecclesia*. We deem it unnecessary to quote other authorities, since this use of the word is so manifest. But we are chiefly interested in the more restricted and local application of the word *ecclesia*. (2.) The current or prevailing use of the word in the New Testament is to designate a local body of believers, duly organized and equipped for the accomplishment of a well defined purpose or work. We say the prevailing use of the word is found in its application to such local organization.

Out of the one hundred and fifteen times, the word occurs in the New Testament, there are ninety-two instances in which it refers to a local assembly. Of this application of the word to a local body of Christians, Prof. Thaeger in his Greek Lexicon of the New Testament says: "In Christian sense an assembly of Christians gathered for worship; a company of Christians, or those who, hoping for eternal life, observe their own religious rights, hold their own religious meetings, and manage their own affairs according to regulations for the body, for orders sake; those who anywhere constitute such a body." We may pass from the consideration of the word *ecclesia*, as such, now, and inquire into the nature of that body which the word was employed to designate.—*The New Testament Ecclesia or Church.*

SAVED FOR SERVICE.

There is more in the conversion of a sinner than the salvation of his own soul. If that had not been true, then we doubt not God would have ordered his removal to heaven at once upon his deliverance from condemnation.

God's policy in the work of human salvation is to employ the saved ones as instruments or agents in its further accomplishment. A Christian may be sure if he remains alive on the earth, after he has come into the light, that God has a high and noble need for him and his service and that his special mission is to enlighten others as to the same blessed hope. Who is it that will say, "I can do nothing;" that God has no use for me?

Listen, beloved: If the Master had "use" for an ass when he was here, how is it that he has no need for you? "[Say the Master hath need of him.] Are you of less value than an ass? Think who and what you are, consider your intelligence, your skill, your graces, your speech and your influence. Think of your ability and your opportunities to do good and then let that suggest the measure of your responsibility. You can influence your neighbor along almost any line of life if you try. Then consider if you could not do a little work for the Master on the line of leading a soul to him. Do you say that you have no desire to do this?

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others saved. If you have not this desire, you may well "examine yourself and see if you are in the faith." Do you say you have no talent or gift for such work? Only consider how well you can speak and work in other matters. Put a little of the same talent in your efforts for the Master, ask for the aid and direction of the Holy Spirit and determine, with the Lord's help, to succeed, that is to do your duty, and by and by you will thank God for the privilege and joy of entering into such work.

Remember, God invested the gold of heaven in your salvation in order that you might invest some of its revenue in winning others to him, in a word, remember that you have been saved that you might be the means of saving others.

That all of God's saved ones understood and acted upon this principle, what a glorious gathering there would be.

We duly acknowledge the receipt of two very comely certificates, one of Marriage and the other of Baptism, from the enterprising publisher, Mr. Ernest Kaufman, of New York. They are both made to fit the Episcopal manner of doing those things, and have nothing baptistic or even strictly scriptural in their suggestiveness. There are two baptismal scenes, one by a riverside and the other in a meeting house, but they represent the rite as done by pouring and sprinkling. One an adult and

most comical part of the scene is the picture of a dove, in a halo of light, poised above the latter, and only some rays of light out of a cloud falling upon the former. We doubt if either John or the Master would recognize either picture as suggestive of anything they ever saw or dreamed of. The other one, that of Marriage, is the representation of a High Church Episcopal ceremony, canonicals, and all, and a little lower down a young mother, with a company, going into a church to have her first baby christened.

Perhaps the next most singular thing about the matter is, that a Baptist editor should be asked to give such travesties on the scripture statements in such matters, a lot of free advertising, especially since he could not utilize to any sort of profit the specimens sent. We would be glad to sell them however, to the highest bidder, even though we did not realize enough to pay for this notice.

We think the thing here mentioned, must be after the order of the "English Baptists" discovered by Bro. Whitsitt in A. D. 1641.

The Congregational (English)—Christ's Church, London, formerly Dr. Newman Hall's, is thus described: "The peculiarity of this church is that while it is congregational, its pastor is a Baptist of the Spurgeon type, and they use the liturgy of the Episcopal church. The counter of this church is in the name in a New Testament on the notice that read thus: 'When the bell in the Methodist church rings, the Presbyterian minister will preach in the Baptist church.'—The Pres.

NOTES IN POINT.

If South Mississippi.
EDITOR RECORD:—About the 12th of last month I left Meridian for the two-fold purpose of resting awhile near the Mississippi Coast, and then spending some time in a series of meetings for Pastor W. L. Williams, at Whitesand church, in Pearl River county.

The first day after leaving home I spent in Purvis, sharing the hospitality of Pastor W. B. Holcomb and his excellent wife. Brother Holcomb is nicely located at Purvis; has a good home and a good field—haying charge of the churches at Purvis, Lumberton and Poplarville. At the last named I had the privilege of holding a meeting running through eight days, several years ago. Reaching there on their regular meeting day, I had the pleasure, by request of the pastor and a number of the brethren, to preach to large and attentive congregations Saturday and Sunday and Sunday night. This

I was told that a wretched-faced critic, the other day, said that THE BAPTIST RECORD was behind the age. Well, if that be so, then the age is going tail foremost, for THE RECORD is ahead of anything I know of.

J. R. Farish. We take it, that that was an honest opinion, though a little rugged.

If Prince Lobenoff was in the way of European interference with Turkey, in her Armenian murders, what is the matter now since God has removed him? Why do they not rise up in their united strength and stay the tide of blood? While they are talking and blustering, Kurds and Turks are cutting the throats of the Armenians by the thousands and no one to help or hinder.

We do not mean by this to indicate what particular political favor of, but we do insist that if our leaders in the past, by whose hands the present condition of things has come, had been as pious then as they seem to be now in invoking the ministry, the religious press and the churches, to save the country from what they seem to see as an impending wreck, our condition as a people would have been very much better.

While at Bro. Sibley's, in McComb City the other day, we witnessed the felling of a "monarch of the forest," a pine tree on his lot and near his house. It measured fifty inches (4 feet 2 inches) across the stump inside the bark, three feet from the ground. We counted the rings, each of which is said to mark one year's growth, and found them to be 300 in number, as nearly as we could make out. We have no doubt, the tree was growing there a good size sapling when the Mayfaws landed at Plymouth in 1620. What a tale it could unfold, had it eyes to see and a tongue to talk.

On Sunday morning, after the church house was well filled and another ordinary congregation outside that could not find room in the house, I said to the people that if they knew the long-continued friendship and the circumstances attending their pastor and myself from his infancy until then, they would not think it strange that he had desired me to assist him in their meeting.

As it now appears, the Romish church is about to make another change in its methods. Archbishop Martinelli has been decreed to become the Hyper-Papal Ablegate in this country, instead of Mgr. Satolli, Ablegate, recalled. It has been decreed

not singular that he should desire me to help him, nor that I should enjoy doing so.

Bro. Williams has the affections of this church and people and is so identified with them and the country adjacent thereto, that he is soon to become one of the leading ministers of that section of country. However much though the church at Whitesand may love him, the membership say that "Elder Sammons are they indebted, under God, more than to any other living man, for the hard labor and self-denying sacrifices made in putting in motion the influences that led to the relief of the suffering Armenians. The day of doom will yet come for Turkey, as sure as it is that God cannot be mocked.

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Poplarville is one of the nicest towns on the Northeastern Railroad south of Hattiesburg. Prof. W. I. Thamnes is in charge of the school there and has a large number of pupils from various sections of the country. His boarding department is quite full. It is thought that he will enrole three hundred pupils this session. During my stay in Poplarville, I was the recipient of much kindness from Prof. Thamnes and his excellent wife, Dr. Thornhill and family and Sister Briggs—but it would take this letter too long to undertake to mention all the old friends I met while there.

Monday, I was carried out to Springfield, where Pastor Bilbo, under Elder Sammons, was in the midst of a good meeting. I preached here two days and felt that there was some rest in getting away from the same everyday scenes of the city, looking at the signs, camping on the same bricks and looking over the same old ledger.

A. GRESSETT. Mississippi Baptist please copy.

Plain Facts About a Great Cause.

1. The doors of the nations of the world are open to the gospel. Never before were there so many fields open for the reception of the truth, not so many willing workers to bear it to the lost millions of the earth. The Lord God opened the doors and has made the hearts of the workers willing, but the great mass of those who call themselves Baptists have withheld the bread necessary to feed the laborers. Has the reader made a recent contribution to foreign missions? 2. Our foreign mission board is in sore distress. There is not enough money in the treasury to meet present expenses, consequently none in prospect to send out new missionaries. Formerly it was possible to borrow money to meet pressing demands; now the banks decline to lend the board any more money. If the board should cut down expenses by calling the missionaries home, it would cost money to bring one home from China or Africa to support him.

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practically and finally developed an American Catholic Church, and is designed to remove the charge that American Catholics hold allegiance to a foreign prince. But the gauges are too thin. The A. P. A.'s and many others are wide awake.

pastor for many years and that also married his first wife's father and mother; also baptized them and baptized her grandfather and mother; that I was the first to assist him in their meeting. The A. P. A.'s and many others are wide awake.

Convention Board, before next May, but missionaries now on the field, as your substitutes, need the help at once. Shall they and their children suffer for bread because we hold on as long as possible to our money?

4. The pastors can lead in these early collections. It would be difficult to find a State in the South with pastors more deeply embedded in the affections of the people than the pastors in Mississippi, and the people they serve will follow their leadership. The obligation, therefore, lies upon the pastors to bring relief to the grievously burdened cause of foreign missions. *Talk missions, preach missions, pray for missions and every one contribute to missions.*

Your brother in the love of Christ Jesus,

J. K. PAGE,
Vice-President Foreign Mission Board, for Mississippi.

How Can You Do It?

How any Christian can vote for either McKinley or Bryan in the coming election is more than I can understand. Both of these gentlemen, as well as their parties, are firm friends of the liquor traffic. Mr. McKinley owns property which is being rented for a retail saloon; and has the support of fully half the saloon men in the country. Mr. Bryan, of the silver-tongue, tho' a Presbyterian, has often used his tongue for the liquor men. In 1892, when he was a candidate for Congress, he made strong speeches against prohibition in his State.

If Mr. McKinley is elected the 10,000 saloons in New York, the 8,000 in Chicago, and all the thousands elsewhere, will go on with their usual work supported by the laws of the land with no fear of interference from him.

Resolved, That we ought not to send or encourage our young ministers to go to any university or theological seminary which teaches that some parts of the Bible are not inspired; or one whose professors seem to be agreed in believing that the Baptist churches of England practiced sprinkling for baptism up

to the year 1641, and that immersion was invented then—or one whose professors seem to be

agreed in pedo-Baptist churches are churches of Christ, and that pedo-Baptist preachers are really called ministers of Christ.

Resolved, That we ought not to encourage our young ministers to go to a seminary whose professors approve or vindicate landmarks of Baptists and at the same time affiliate with pedo-Baptist preachers.

Resolved, That we ought not to encourage our young ministers to go to a seminary whose professors seem to have such an exalted opinion of their own ability and learning as to feel that no other person outside is competent to criticise them and are so sensitive of their reputation as that they cannot allow any one to criticise them without severely reflecting upon their character and motives.

Resolved, That we think it better that our rising ministers do not come in contact with such teachers, lest they adopt the same views and imbibe the same spirit.

Resolved, That we think it better that our young ministers, after completing their literary course in college, prayerfully study God's Word for themselves than to go to such a seminary as this.

[A special prayer was made for the seminary and all connected therewith, to the effect that it was adopted.]

TO TEACHERS—Competent and successful teachers desiring positions should write The School Agency, Birmingham, Ala., for circulars. It aids schools to secure teachers for their classes. Teachers to secure good positions at small cost throughout the South and Southwest.

Total, 36
Take Omaha, Mr. Bryan's neighboring city. By the same canvass, by a voice man, the count stood:

Bryan (the Democrat), 14
McKinley (the Republican), 11
Leavering (the Prohibitionist), 0

Total, 25
Dear brother, which crowd are you going to vote with?

Yours for the right,
G. T. HOWERTON,
Iuka Miss.

Resolutions.

Preamble and resolutions adopted at the annual session of the Central Baptist Association.

Whereas, It is of the greatest importance that our rising ministry be sound in the faith, and that they should not be desirous

of vainglory, but should be meek and lowly in heart as was their Lord and Master; and whereas, There are universities and theological seminaries in our land which teach false doc-

trines and inculcate erroneous views; some of whose professors, smarting under opposition, evince a spirit so different from that of our blessed Master who, "When He was reviled, reviled not again"; and Whereas,

Many of the students of these

universities and seminaries seem to be in sympathy with the professors in their views and spirit. Therefore be it

Resolved, That we ought not to send or encourage our young ministers to go to any university or theological seminary which teaches that some parts of the Bible are not inspired; or one whose professors seem to be

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Cut This Table Out.

This table given below shows the receipts of the Foreign Mission Board for the last ten years. Also the amounts asked for 1896-'97 from each State, so as to meet all indebtedness by the next Southern Baptist Convention. The last column shows the amount received to September 30, for five months of this Convention year. The gifts for Centennial year (1893), were \$154,086. Certainly we can give \$138,400 this year and thereby pay all indebtedness.

	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	Asked Rec'd for Sep 30
Alabama	4,692	2,913	4,323	6,328	7,733	6,398	11,504	7,497	6,696	8,400	1,354
Arkansas	1,800	1,800	2,000	2,002	2,500	1,626	1,435	1,892	501	283	341
W. Ark. & I. T.				297	500	1,156	1,156	1,156	1,156	1,156	320
Florida	198	25	99	100	287	1,329	1,345	1,453	1,383	1,228	1,247
Georgia	10,183	11,130	11,060	13,100	12,972	11,004	10,004	10,004	10,004	10,004	4,376
Kentucky	9,263	8,150	9,013	8,968	9,034	9,061	16,033	14,061	16,287	10,510	16,033
Louisiana	1,296	1,426	2,328	2,536	2,005	1,843	1,953	2,005	1,739	2,000	437
Mississippi	4,901	4,373	5,512	6,079	7,309	6,350	19,153	7,708	11,556	9,022	9,000
Missouri	8,334	8,444	11,203	8,720	6,481	8,224	8,497	4,152	5,077	7,200	1,775
Western N. C.	7,242	7,789	7,709	8,271	7,881	8,302	9,037	6,364	6,700	6,123	9,000
South Carolina	7,042	8,101	9,435	11,472	11,004	9,435	9,435	9,435	9,435	9,435	1,098
Tennessee	5,296	2,804	4,740	7,474	4,354	3,992	5,088	5,029	5,222	7,271	1,865
Virginia	8,824	7,738	7,534	10,924	14,261	14,163	8,984	11,183	8,151	16,193	1,069
Other Sources	8,269	1,963	1,760	2,806	2,357	1,792	1,659	3,158	3,157	2,131	1,400
Total	87,893	86,389	90,223	109,174	113,522	114,325	154,686	110,709	131,103	108,150	138,400

The Foreign Mission Board urgently needs funds right now. The request is made that each and every church take a collection during October, and that they try to average at least ten cents a member. There is no church in our bounds which cannot give that much.

Will not earnest brethren and sisters in the churches take this matter in hand and bring things to pass? Remember, it has been truly said, "The flighty purpose never is o'ertook, unless the deed go with it." Brethren, give this cause your prayers, your means, your time, your efforts.

Fraternally, J. L. D. HILLYER, Atlanta, Ga.

Holy Spirit in the conversion of sinners; and then, in cases of ignorance or misinformation like that of Apolos, the wise providence of God always introduces some Aquilla and Priscilla who teach the way of the Lord more perfectly.

There are many interesting and valuable questions which Baptists may discuss, that will grow up out of the controversy if we agree upon the fundamental question. For instance, if a church be loyal to the scriptural authority absolutely, and be composed of converted people how much error will it take in any part of its history to make it cease to have been a New Testament church? J. L. D. HILLYER.

OUR FIELD GLASS.

An excellent meeting of the Coldwater Association was held with the old church known as Union, six miles east of Sardis. The Field Glass man could not be present, but the irrepressible Farish, who can talk for THE RECORD by the square acre or square mile as occasion may demand, was present to represent THE RECORD, which he did after his usual effective manner. Our excellent neighbor, Rev. N. W. P. Bacon, the Hernando Bishop, was made moderator of the body, and Bro. Nail was clerk, while Bro. W. R. Dougherty, of Coldwater, was made keeper of the cash. The introductory sermon was preached by Bro. Bacon, who used the great commission as his text. The usual committees made their reports. In addition to the usual committees, one on Orphanage was appointed for report at the next session of the body. Secretary Rowe was present in the interest of the Convention Board. Bro. W. E. McClellan, of Kilmichael, was also present; also some other visitors, whose names we failed to get. Quite a number of baptisms were reported by the churches, but we have not the number. The amount for missions, with what was sent to the association, went several hundred dollars over the amount which was last year reported of the association. This was very gratifying to the friends of missions. Rev. E. D. Solomon, now in college, was present in the interest of the ministerial education board. Maj. T. C. Dockery was chairman of the finance committee, one of the most important positions in an association's work. The delegation was quite good, and all were splendidly entertained by Pastor Sturdvant and his excellent

and private enterprise of the pastor securing a home for himself. The church is burdened with a debt and is using every energy to liquidate that debt. Moreover, these friends are relying upon numerous promises made in different parts of the State to help them in their church enterprise. They are much in need of all the help promised, and will be greatly embarrassed if these amounts are not realized on or before December 1. Please let all who have promised help note the above statement and send their contributions promptly.—The sympathies of our entire community (Senatobia) have been enlisted in behalf of Rev. W. S. Lagrone, Methodist pastor, and his family, in their recent severe bereavement in the death of a bright and promising son at the stand. Meanwhile, the

mystify its meaning, unless he was troubled about what it said about "some fools." We beg pardon, it had no personal reference whatever.

CHRONICLES.

L. A. D.

In company with Drs. Hackett and Stone, the Chronicler left for Chunky Station, Saturday morning last, to attend the General Association, at Mt. Pleasant church. The train was two hours late; but, through the kindness of Bro. Buckley, we were enabled to reach our destination in time to be present at the organization of the body. Elder Wm. Thigpen preached the Introductory Sermon, and immediately after dinner on the ground, Bro. Breland preached at the stand. Meanwhile, the

association met and completed its organization by the re-election of Elder N. L. Clarke as Moderator; Elder J. P. Johnston, 1st Vice-President; Elder G. W. Rainier, 2nd Vice-President; Elder Wm. Thigpen, Cor. Soc'y; Bro. B. F. Roper, Rec. Sec'y, and Bro. D. T. Chapman, Treasurer.

Saturday night, the Chronicler and quite a number of delegates went to A. F. Lindley's—he and his interesting family having been members of our Sunday Schools in days and years gone by. On Lord's Day, by appointment, the writer gave a black-board lecture at the church, at 10 a. m.; Dr. Hackett preaching at 11 a. m. and Elder J. R. Hodges at 2 p. m. Elder J. P. Johnston preached at the stand at 11 a. m., and Elder W. R. Woodruff at 2 p. m. Abundant provisions were on the ground; a very large crowd being fed, with plenty to spare. We have never had arrangements more

ed. By the way, a something out of the usual line of church occurred in the marriage of Bro. Sturdvant on the first night of the meeting to Miss Ollie Ray, a charming member of his church there.—In connection with the Coldwater Association, we have reserved for special mention the presence of Dr. W. T. Lowrey who is the pastor at Holly Springs, and who, with this little band is still struggling against fearful odds to build a house of worship in that important town. They have an elegant lot, much better located than their old one, which is on the brink of a large gully, and have something in hand for a building. Other denominations there have elegant houses of worship, while our Baptist people have an inferior and dilapidated building. A nice sum was promised them by the association and some of it was paid in cash. We know of no more important cause in the State in which the Lord's stews might invest some of the Lord's money. A word to the wise and consecrated is sufficient—Miss Lizzie Mabry, vice-president of the W. M. S. for the association, a member of our Senatobia church, was present and held meetings with other sisters in the interest of Woman's work. We have a note from Bro. J. E. Phillips,

not long ago we wrote and printed the following paragraph: A rapid and rash writer says, "Forget the things of yesterday, and do your best to-day." Yes, and like a simpleton, go on and make the same mistakes of yesterday. No, beloved, if you would succeed you will do well to keep enough of yesterday in your mind to make you wise, remembering that though experience is a costly school, some fools will learn in no other.

We thought it suggestive of the value of experience. But a brother editor seems to take exceptions to it and writes somewhat thusly: "One of our papers tells us that a rapid and dangerous writer advises people to forget yesterday and their train coming home the Chronicler.

in a late issue of THE RECORD. The date from the Port Gibson Reveille made the impression upon us, and that the home for the pastor mentioned was a work undertaken by the church. The fact is, it is an individual

other Sunday School schools or other days. It always gives him joy to greet them. Dr. A. D. Gressett also, an old Meridian friend, whose children were in the Chronicler's charge in

days gone by, showed us every kindness.

Kosciusko Association.

Good Will.

DEAR BRO. HACKETT:—After

my long absence, let me say that I have not for one day forgotten the friends and good people in East Mississippi. It does me good to see and learn that gracious revivals are occurring in different parts of the State. And I shall not be among the last to rejoice to see THE RECORD made just such a paper as the brethren desire for the great brotherhood of the State. I know I want to see every good thing succeed. I want to see good work in every county, village and hamlet. I want the Baptists to clear up these rich low grounds in the "Delta" and occupy and cultivate them for all they are worth; and they are valuable.

Fraternally,
A. P. COPELAND.

Friars Point, Oct. 6, 1896.

THE church is doing well when it is accomplishing its mission in the world. But what shall be said of the result when the world is accomplishing its

mission in the church? Perhaps the light is breaking. Immense gatherings of people assembled to witness the proceedings. It was estimated that there were 2000 persons in attendance on Sunday. At 11 o'clock on that day, Eld. Joel F. Wilson, the veteran and esteemed moderator and leader of this body in former years, but now a resident of Texas, being on a visit to his brethren, preached to an immense throng at the stand in the grove, to their great satisfaction. At the same hour the writer disengaged to a packed house.

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**W. M. U.
Department.**
MISS MARY P. HACKETT, EDITOR

OCTOBER.

MEXICO—“The glory of the Lord shall be revealed, and all flesh shall see it; for the mouth of the Lord hath spoken it.” S. B. C. Missions opened, 1880; missionaries, 19; native assistants, 18; stations, 14; churches, 37; membership, 1,035; baptisms, 177; schools, 3; scholars, 96; Sunday School scholars, 414.

STUDY TOPICS—Romanism, the chief obstacle to evangelization. Secular hindrances. Want of railroads and other improved means of conveyance and communication. Elevating influence of the Madero Institute, Saltillo. Effects of separation of church and State.

Life's Secret.

“The secret of life is giving”—
Not patry silver and gold,
Though the poor ye have always with
you.”

“And their needs are manifold.
Not only bread to the hungry—
For ‘not by bread alone’—
Both the fainting heart grow stronger.”

“And the soul regain its tone—
Tis the life itself must be given:
Not as the martyr dies,
But often, what is far harder,
The living sacrifice.”

“The giving of loving service,
Of the very self, indeed:
The cherished plan or pleasure
Given up for another's need.”

“Or the humble cup of water
Is the Master's name bestowed,
To comfort some way-worn pilgrim,
To lighten his weary load,
By one whose hands are empty
Ofught that the world may see.
Thank God! 'tis the loving spirit
He looks for and me!”

“Aye! Life that is worth the living
Is like His, the Prince of life.
Who laid aside heaven and glory
For sorrow and toil and strife
Who still in divine compassion
Is making us tenderly—
‘Hast found the secret of living?’—
‘Tis in love and ministry.”

—Mata E. B. Thomas in Zion's Herald.

NOTES ON FOREIGN MIS-
SIONS.

Bro. W. D. Powell, of Toluca, Mexico, has been enjoying a much needed rest of a few days in San Antonio.

It is said that one hundred and twenty five wealthy men and women have gone out from Great Britain as missionaries at their own expense. —Witness.

Korea is now more fully opened to the gospel than in former years, and Japan has evidently been prepared by the Lord for the Word of Truth.—Baptist News.

Madero Institute, at Saltillo, Mexico, has matriculated sixty-two up to date. Last September, (a year ago) during a series of revival services, every Catholic girl in the school except one made a public profession of faith.

Zaragoza Institute, a boy's school, is still supported by the Virginia brother, who has been standing by it for the last three years. During the month of July, nearly all of the native workers will be in Saltillo to study in the Theological Institute to be held in the Zaragoza Institute.

For the past two years the Silao and Guadalajara fields have been combined in one. These fields are now

and ought, by all means, to have two missionaries, as they cannot properly be looked after by one man.

News From the Macon W. M. S.

DEAR SISTER:—With the 8th of October issue of THE RECORD came your salutary as editor of the W. M. U. Department, much to the gratification of the lady readers and to those of us who are interested in the Master's work, for that Department, like our Society here, needed reviving, and nothing can add to it more life than the earnest efforts of young womanhood.

May God bless you in what you have undertaken, and make you a power for much good.

Sister Jesse H. Buck has been the beloved and honored president of our society for many years, but a combination of circumstances prevented her from serving us in that capacity any longer, and our society was without a president for more than six months, working under this disadvantage.

The Columbus Association met here in its annual meeting last month and Sister J. L. Johnson, of Columbus, being in attendance, induced us to elect officers and start the work afresh. At our next meeting the writer was elected president and

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General Association of Western

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DIED

April 7, 1896, Mrs. Sarah Guinn (wife of Col. Wm. H. Guinn) born Dec. 12, 1896, age 63 years, 4 months and 10 days.

This dear sister lived a consistent member of the Baptist church for over 60 years.

I was the writer's privilege to visit her often during the last ten years of her life; five years of the time she was helpless. She loved the cause of Christ. As her pastor, I would visit her to sing, pray, preach and comfort. Always felt strengthened in my visits by her unwavering and abiding faith in God. She lived in the enjoyment of religion. In her illness, she was well cared for by that heroine of faith, her dear daughter, Miss Viola and by Mrs. Maggie Hart. Heaven only can reward Sister Viola for her true loyalty to her dear mother. Elder J. A. Scarborough spoke befittingly of the Christian character of good Sister Guinn and comforted relatives and friends in the funeral sermon. In the death of Sister Guinn, heaven is richer, earth is poorer. We shall meet her again on the other shore, yes.

"We shall sleep, but not forever. There will be a glorious dawn: We shall meet to part, no, never. On the resurrection morn."

R. J. BOONE.

MISS JULIA B. MIMMS.

George W. and Susan K. Mimms, called their eighth child JULIA.

This dear name, with the precious memories that cluster about the life of her who wore it, is all that is left to us now—all that we can call our own, for the sweet spirit has fled. We wished so earnestly that she might remain with us. We knew that such a support could lighten burdened hearts, could bring the sunlight of joy to despondent souls, and that in the home and in the church would prove a messenger of peace and love. But she must go. All efforts to keep her with us were unavailing. The long weary journey to other climes where skies were fairer and the air more healthful, the devotion and watchful care of a dear brother; the unwearyed attention of the faithful and affectionate physician; the comforts of his happy Christian home; the untiring ministry of loved ones; the kind words and wishes of friends; the earnest pleadings of prayer—all, so generously bestowed, could not stay the hand of the reaper. A spirit too pure for earth must go home.

It was on the morning of the 13th of August 1896, after many months of weariness and pain, that the angel messengers came and gently touching the eyelids, gave sweetest slumber to the tired heart. She was devoted to the loved ones at home, and her beautiful life gave evidence that the Savior was the supreme object of her love. So lovable was her character that even from childhood it was said, that were it possible for one to be born into this world a Christian, this would be true of Julia Mimms. Her sweet young life has left its blessed impress on

she has passed from the shadows

not look up through our tears and say, "The Lord gave and the Lord hath taken away, blessed be the name of the

Farewell Julia, for awhile.

We shall by the grace of God, meet you on the other side of the river. Till then, we will remember you as the bright jewel that adorned the home and shed so radiant a luster on every heart. We will say, as best we can in the midst of our grief, "The will of the Lord be done."

I. H. A.

Utica, Miss., Oct. 18, '96.

MARRIED.

At Union church, Panola county, Miss., Thursday Oct. 15, 1896, at 7:30 p. m., by Rev. W. T. Lowrey, Miss Ollie E. Ray to Rev. J. W. Sturdivant. May God bless the union of these two promising lives.

W. T. L.

WANTED—Several faithful men or women to travel for responsible established house in Mississippi. Salary \$750, payable weekly, and expenses. Position permanent. Reference. Enclose self-addressed stamped envelope. The National Star Insurance Building, Chicago.

United States Civil Service Examination.

The United States Civil Service Commission has ordered that an examination be held by its local board in this city on

Saturday, Dec. 5, 1896, commencing at 9 o'clock a. m., for the grades of clerk and carrier in the post-office service. Only citizens of the United States can be examined. The age limitations for this examination are as follows: Clerks over 18 years, carriers over 21 years and under 40 years. No application will be accepted for this examination unless filed with the undersigned, on the proper blank, before the hour of closing business on Saturday, Nov. 1, 1896. Applications should be filed promptly, therefore, in order that time may remain for correction if necessary.

The Commission takes this opportunity of stating that the examinations are open to all reputable citizens of the United States who may desire to enter the service, without regard to race or to their political or religious affiliations. All such citizens are invited to apply. They shall be examined, graded, and certified with entire impartiality, and wholly without regard to any consideration save their efficiency, as shown by the grades they obtain in the examination.

For application blanks, full instructions, and information relative to the duties and salaries of the different positions, apply to

W. B. JOHNSON,
Secretary Board of Examiners,
Postal Service, P. O. address
Meridian.

To The Churches of the Mississippi Association.

There will be a delay in getting out the associational minutes, owing to the serious illness of my wife. I promise, however, to get them out at the earliest possible date.

T. C. SCHILLING.

Gillsburg, Oct. 22.

HOW TO GET GOOD TEACHERS.

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Ar Washington..... B. & O..... 7:00 a m
Ar Baltimore..... "..... 1:55 a m
Lv Philadelphia..... P. & R..... 10:25 a m
Ar New York C. R. R. of N. J. 12:50 p m
Lv Roanoke..... N. & W..... 10:10 p m
Ar Blue Ridge..... "..... 10:30 p m
Ar Lynchburg..... "..... 11:58 p m
Ar Petersburg..... "..... 4:15 a m
Ar Norfolk..... "..... 7:00 a m
Ar Richmond..... R. & P..... 6:40 a m

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Mississippi College,
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The forty-sixth session will open Wednesday, September 16, 1896, and close Wednesday, June 2, 1897. Faculty complete in Psychology, English, Mathematics, Latin, Greek, Science and Elocution. A department of book-keeping has been added. Another professor has been added to the Preparatory Department, thus making the work in that department far more effective than ever before. All buildings have undergone thorough repair during the past session, and a good gymnasium will be erected by the opening of the next session, well equipped and bath-room added. The college hall and other buildings will be supplied with pure water from a large spring. Board at College Hall for \$7 per month; unfurnished rooms on the campus, 75 cents. Board in private families, \$10 to \$12.50 per month. Tuition and incidental fees, \$35. Location healthy and social influences good. For catalogue and other information apply to

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10-29-14.



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WANTED THE OPPORTUNITY OF A LIFETIME. For men and women to teach in the new school to be opened in the fall of 1896. The school will be conducted in the new building recently erected in Marion, Alabama. All expenses will be paid and a good salary given for the work to be done.